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which astrological terminology has passed over into non-astrological usage (e.g., jovial, mercurial, saturnine, ascendant, influence, etc.) might have been both apposite and illuminating. But these are small blemishes. The work is conveniently provided with a bibliography and an index.

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THE PEARL: AN INTERPRETATION. By Robert Max Garrett. University of Washington Publications in English iv.1. Seattle, Wash. Published by the University. 1918. 8vo, pp. 45.

In this volume Professor Garrett has made a notable contribution to the study and interpretation of *The Pearl*. He begins by reminding us of the tremendous importance in the Middle Ages of the Eucharist—a fact which it is very easy for non-Catholic students to lose sight of. For the Eucharist, both in theory and in practice, is well nigh meaningless unless it be understood in the Catholic sense: that the true believer therein actually receives the true body and blood of the Savior, to his own healing and purification. The belief is a logical survival of the savage theory of the sacrifice. The Communion of Saints is the community of those who have by participation in the Eucharist entered into the mystic, eternal fellowship of the saints.

The connection between the Eucharist and the pearl seems to have been first suggested by the whiteness and roundness of the Host. It is not strange, then, that before the eighth century the word *meris*, “a particle of the consecrated Bread,” is found also, in the Byzantine Liturgy, in the sense of “pearl.” From this, Rabanus Maurus, for example, went on to identify the pearl with one of the spiritual sacraments (not the Eucharist alone, as Garrett, p. 19, implies). But more common is the linking of the pearl with the Savior as the Pearl of Great Price. And if Christ is the Great Pearl, then those who have received Him unto themselves become members of His Body—lesser pearls. One of these is the subject of the poem.

In *The Pearl*, then, a great anonymous poet-priest writes an In Memoriam to the memory of his lost two-year old Margaret or Pearl. She is either his little sister or his daughter; in the latter case, since he is probably now vowed to celibacy, we may think of him as speaking dramatically. Proof that his point of view is that of a real mourner and not that of one who is primarily exalting a symbolical pearl seems to be afforded by the wealth of imagery which the poet lavishes on the dear lost one. She is a pearl that rolled away from him through the

grass into the ground; a rose that bloomed and faded naturally; a lovely flower; a special spice; a seemly seed.

Professor Garrett's view of the poem is inconsistent neither with this view nor with the one which regards The Pearl as wholly impersonal (as the late Professor Schofield held); and we believe he has amply demonstrated the correctness of his statement: that "within the frame of a great pearl, the poet sees his lost Pearl in the presence of the Lamb of God, a very member incorporate in the mystical body of Christ; and she teaches him that through the grace of God as granted in the Eucharist it is given him to become a member of this body, thus to be forever united with his Pearl as parts of the great pearl, the mystical body of Christ."

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STUDIES IN THE SYNTAX OF THE LINDISFARNE GOSPELS. By Morgan Callaway, Jr. Baltimore. The Johns Hopkins Press.

Persons who are interested in Anglo-Saxon syntax are well acquainted with the qualities which characterize the special studies of Dr. Morgan Callaway in that field. They are aware that these studies have been excelled by none in painstaking thoroughness and accuracy and that they have been made to yield all the results of which the material was capable. It goes without saying that any new study by Dr. Callaway will be greeted with the confidence that another substantial contribution has been made to our knowledge of the subject. The present work does not fall below its predecessors in laborious research, methodical classification, minuteness of analysis, and completeness of tabulation. If there is any disappointment felt by a reader it is that the ground covered by Dr. Callaway runs so entirely parallel to what he has previously been over, that in the very nature of things there can be no new results. Having in former dissertations exhaustively analyzed the constructions of the Absolute Participle, Appositive Participle, and the Infinitive as they occur in West-Saxon literature, Dr. Callaway has here addressed himself to examining the same constructions in the Lindisfarne Gospels of the Northumbrian dialect. It was a cause of gratification to him, though it should not have been a cause of surprise, that his statistical conclusions in all cases showed the closest correspondence to those he had previously arrived at. The Lindisfarne Gospels, being an interlinear gloss, show rather more of the influence of Latin syntax than the West-Saxon translations, and occasionally have combinations which occur nowhere else in Anglo-Saxon,